

meddle with the affairs of people in other states." But, we are not doing that, we are only—" "I do not wish to hear anything about it."

You see by the above, gentle reader, the reception which a circular of A. S. positions often meets with, and the excuses which are generally offered. To be met with a rude refusal from the enemies of the cause, to be told that he is in "bad business," and to hear a stern "No, I do not wish to hear anything about it," can be put up with, for it is expected. But, let not the heart of one engaged in this business be saddened, and his spirits depressed by hearing a *professed abolitionist* say, "It will do no good. I signed last year, but I do not mean to sign petitions any more."

Will you not think while saying this, that the chained gang are now marching southward—that mothers are now torn away from their children,—that the iron now enters into the colored man's soul,—and that Christ says, "Whoever ye would that men should do unto you, do ye even so to them?"

THE PHILANTHROPIST.

EDITED BY G. BAILEY, JR.

CINCINNATI:

Tuesday Morning, December 24, 1839.

BACKING OUT.—Mr. R. Gurley was recently challenged to discuss the merits of Colonization with C. C. Burleigh, Secretary of the Eastern Pennsylvania Society. The proposition was made by the Executive Committee, accepted by Mr. Gurley, and the time was fixed. The time came, but the Secretary of the Colonization Society, by the advice of friends in Philadelphia and elsewhere, was induced to ask a postponement. Colonizationists were unwilling to have the discussion go on, fearful, we presume, of losing the day. And yet, according to the Pennsylvania Freeman, they have little to lose in Philadelphia. After four weeks' labor by the Secretary, a last great effort was made on the evening of the 9th inst. "Great notes of preparation," the Freeman states, "had been sounded. Hundreds of letters had been addressed to our distinguished citizens, urging their attendance and co-operation. It was advertised in all the leading papers, and, in some, accompanied with editorial commendation. The Hon. J. R. Ingersoll was to preside over its deliberations."

The result was, one hundred and fifty persons attended, a considerable number of whom were abolitionists. "After some remarks from the Secretary, deploring the apathy of the friends of Colonization, Elliott Cresson—as a *forlorn hope*—made a short speech; whereupon the meeting was adjourned, some twelve or fifteen voting on the question."

So much for Colonization in Philadelphia.

PRESBYTERIANS IN THE NORTH-WEST.—The Presbyterian clergy in the West, deserve honorable mention for their uncompromising zeal against slavery. Last week, we published the act and testimony of the Peoria Presbytery on this subject. We now add the following resolutions of the Sangamo Presbytery on the same subject.

"The Sangamo Presbytery on Slavery.—The following resolutions were passed by the Sangamo presbytery at its last meeting:

Resolved, That we regard the buying and selling of human beings, or the holding of them as property, as inconsistent with the law of nature, and the principles of God's word, and consider it therefore a heinous sin in the sight of God.

Resolved, That we will not tolerate this sin in any of our members or in any of the churches under our care; but will do all that is consistent with truth and propriety to produce a reformation on this subject throughout the church and the world."

PRESBYTERY OF CHILLICOTHE.—The report of the Chillicothe Presbytery, on a resolution of the Cincinnati Synod, requesting them to review and rescind their resolutions previously passed on the question of slavery, will appear in our next. The report is full of strong truth, in ardent language.

IOWA.—During the debate in the Iowa Legislature, lately, on the subject of admission into the Union, some of the members advocated the early application of the Territory for admission, on the ground that if Florida should be admitted first, the Southern states might gain the ascendancy, and throw insurmountable obstacles in the way. One observed—"It is well known that there is a jealousy existing between the Northern and Southern states, which has not slept for twenty years; and which has at least within the recollection of some individuals of this committee, greatly endangered the Union of these States. Then, sir, if this jealousy should be aroused by any new tariff schemes in the North; and the South should determine to hold out, we might for a long time be kept out of the Union, unless we should come in, under restrictions that would be too humiliating for the independent spirit of Iowa."

We have no doubt that the jealousy of the South will be aroused, the moment Iowa shall apply for admission into the Union. When Florida and Wisconsin shall have been admitted, the South will have no territory to oppose to Iowa; and so, fearful of being outnumbered by the free states, she will either array herself against the incorporation of Iowa, or demand the annexation of Texas.

SLAVE-TRADE.—The Emancipator says—

"It is mentioned in the latest returns published by order of the House of Commons, that the number of slave vessels brought before the Mixed Commission Courts since Jan. 1, 1838, is 52, of which two were Spanish, one Brazilian, and all the rest Portuguese. In 26 of these vessels, there were 8,000 slaves. If the others were equal to the slaves lost 15,000 by capture. The fact, that with all these losses, of a vessel every week, and sixteen thousand slaves in a year, the trade is still made profitable—may show at once the vast extent of the traffic, and the exorbitant profits gained by furnishing human sinews to the sugar plantations of Cuba."

COLONIZATION AND THE SLAVE-TRADE.—A correspondent of the Cincinnati Gazette, after giving a few extracts from Buxton's work on the Slave Trade, remarks—

"I believe that great benefit to the cause of humanity, will result from Mr. Buxton's efforts and labors, too, that the history will award to the American Colonization Society, the honor of having devised a system of operations, which will destroy the slave trade, and put an end to slavery throughout the whole continent of Africa; spreading among her millions, the blessings of civilization, of liberty, and of the religion of Christ."

What connection Mr. Buxton's efforts have with Colonization, we are at a loss to understand; but the connection of Colonization with the slave-trade, may be easily understood by the following facts, collected by Judge Jay in the second edition of his "Views."

"Within a year, FOUR SLAVE FACTORIES have been established almost within sight of the colony."—Captain Nicholson's report to the Secretary of the Navy, 8th January, 1837.

"To-morrow the schooner sails for New Section, to take on

board a cargo of slaves which I have ready there. I have been obliged to have one hundred sets of shackles made at Cape Mesurado."—Monrovia, intercepted letter of 28th September, 1838, from the captain of a slave ship to his masters at Havana, and published by British Parliament.

"On the 15th of February, 1838, arrived at this port, a vessel under American colors named the *Mexicana*, last from Liberia, with a full set of sails and crew from the collector of that colony. I have ascertained, without doubt, that she is a vessel belonging to Don Pedro Blanco, of the Gallinas, has put in here, directed to his agent, for a fit out for the coast, and that a cargo of slaves is ready for her. There is a black man on board, for a free captain—speaks English well—learned that he is a complete pilot on board, and all the inlets between Sierra Leone and Gambier. He cannot read or write."

"Don Pedro Blanco's agent in Liberia is J. N. Lewis, formerly a merchant."—Letter of February 28th, 1838, from British Consul for the Cape De Verd Islands, to Lord Palmerston.—British Documents.

Look still further at the following, from the Emancipator.

"We have the testimony of Gov. Buchanan himself, that nothing but his presence retains the colonists from unlimited subservience to the slaves."

In an official document, dated Aug. 10, 1838, and quoted in the Vermont Chronicle, Governor Buchanan says:

"With regard to the number of persons whom the depopulation show have resided among the slaves, justice to myself and them requires a word of explanation. Before my arrival here, business of every kind in the Colony had become exceedingly dull, and the general impression was that the patrons in America were losing their interest in affairs here, and that post Liberia must go down. In this state of things, while our mechanics could find no employment at home, the slaves offered them plenty of work, high wages, and good Spanish doubloons for pay. The temptation was irresistible, and some whose necessities were too strong for their principles, went among them. I recalled all at once, and have since shown no disposition to let them go. I considered, in view of these circumstances, that sound policy demanded a general amnesty for past offences, and accordingly I satisfied myself with forbidding such transgressions for the future, and passing by what had been done before. I am happy to say that under my administration there is nothing of the kind to complain of, and I begin now to entertain hopes that the slave trade, with all its baneful influences, is banished from our waters."

"Alas! what, what?—Why, what was never denied—that the Colonization Society has not in its charter, the trade, and that the present Governor General supposes he has sent out to put down the traffic, and that, so long as the Society can preserve its authority, and has faithful governors, the facilities furnished to the slaves by the colony will not be withdrawn. But it does not show whose property it was that Gov. Finley was carrying, when he was robbed and murdered—it does not show that the colony of itself is at all to be gained 'doubloons' by helping the slaves. It does not afford any security that in a few years the colony will not strike for the doubloons, and throw off its dependence on an irresponsible association in Washington, and give its allegiance to the best pay."

We have no doubt, that, if Liberia ever become strong enough to dissolve her connection with the Am. Colonization Society, and set up for herself, she will either become largely engaged in the slave-trade, or else, if it be more profitable, purchase slaves for her own use. What should hinder? Have not the colonists already shown a disposition to do the former, for good pay? And what can be expected of a class of men, brought from a land where slavery and the slave-trade were established "institutions," and they were kept in a state of ignorance and degradation ruinous to their moral sense,—to a land, where, destitute of the advantages of civilization and christianity, their untrained faculties have no other examples of excellence, than the very few, who, as by miracle, have escaped total ruin of character in their own country?

LIBERIA.—Colonizationists have one attribute of genius—they can make poetry about nothing. Liberia is to them an ever-springing font of inspiration. They never can speak of it, but in rhapsodical style; the reason of which is, that imagination is always apt to be most lively in the absence of facts. A leading political paper in Philadelphia says, speaking of Liberia—"Yesterday it was an infant, to day it is a man, and to-morrow it bids fair to assert no inconsiderable consequence in the political and commercial interests of the civilized world." "As M. D. Tocqueville observed of Russia and the United States, that they had risen to a rank of the greatest consequence before the world was aware of it so, apparently, is the commonwealth of Liberia about to take the world by surprise, and perhaps awaken a strife whether Europe or America shall have a supremacy of influence or interest there!"

This, remember, is spoken of a little colony, the general impression among the inhabitants of which, according to Gov. Buchanan, a few months since, was that Liberia must go down; where, according to the same authority, a few months since, the mechanics could find no employment, and so engaged to do the work of slaves, for "high wages and good Spanish doubloons!"

TRIAL FOR PARTICIPATION IN THE SLAVE TRADE.

John W. Allen was lately tried in Baltimore before the United States District Court, under an indictment for participation in the slave-trade. The jury were unable to agree, and were discharged. A new trial has been ruled.

CINCINNATI REPUBLICAN.—A writer in the Cincinnati Republican attempts to discredit the testimony of Lieutenant Arncliffe, respecting Liberia, by representing him as *interested* in the downfall of the colony. Britain, he says, wishes to monopolize the trade in Africa, and would fain exclude all rivals.

We remark, that Great Britain entertains no jealousy of our enterprise in that quarter. She knows that foreign colonization for commercial or political purposes, is not the policy of our nation. We have enough land to colonize at home; while her necessities compel her to look abroad. She knows, too, perfectly well, that she has nothing to fear from Liberia. This story of her ambition for an African monopoly, is about as visionary as the reasons adduced to support it. The Republican writer says, "it is as much for this, (that is, to monopolize the trade on the coast of Africa,) that they keep twenty men-of-war cruising on the coast, as for the more ostensible and humane object of destroying the slave-trade." We protest against this attempt to throw suspicions on the motives of the only nation, that has made any efforts of moment to put down this accursed traffic. It is bad enough for us to connive at the trade, and suffer our flag to be used for its protection, without impeaching the motives of a government, which in this particular has left us far behind, in humanity and justice. Twenty men-of-war cruising on the coast for the sake of securing a monopoly of the trade of Africa! Wonderful! What have they done? Have they violated our flag, robbed our merchants, embargoed the coast, committed any act which could be construed into hostility to our nation, or its commercial enterprise? Nothing of the kind. What then have they done? They have been busy in capturing slavers, rescuing our fellow-men from the horrors of the

middle passage, and restoring them to their country and homes; while our men-of-war have been inactive, and our flag has been used to protect the kidnapper in his devilish business.

No—the testimony of Lieutenant Arncliffe, we still must consider, *disinterested* testimony.

A CHANCE FOR ABOLITIONISTS.—At a recent agricultural convention in South Carolina, it was resolved, that a premium be offered for the best essay on the cultivation of rice, corn, &c., including among other things, a manual for the management of negroes, &c. Here is a chance for some of our abolition-writers. Let them write essays, showing how beneficial a change might be made in the mode of cultivation in the South, by converting the entire slave population into men, and trying the effect of the *razes-principle*. This change would soon leave their commercial and agricultural conventions, nothing to *resolve* about.

STRANGE.—The New York Luminary publishes the following extract of a letter from the editor of the Methodist Protestant, Baltimore.

"I am sorry that your resolutions relative to Slavery cannot be published. Were I to give them a place, I should not only violate the rules of the Book Committee, but lay myself open to prosecution for a Penitentiary offence by the laws of the State."

This is certainly very strange. We recollect that about a year ago, several abolition essays appeared in the columns of a magazine, edited by the Rev. R. J. Breckenridge, and published then in Baltimore. It was for these essays, that the magazine was burnt in the streets of Petersburg, Virginia. Did Mr. Breckenridge commit a *Penitentiary offence*? Or has the law, to which the editor of the Protestant alludes, been passed since then?

Will our brother of the Protestant be kind enough to tell us? If there be any such law, and we presume from his statement there is, will he please to inform us of it?

SLAVERY AND THE BIBLE.—June, 1836, the General Conference of the Congregational churches of Maine appointed a committee to correspond with ecclesiastical bodies in the South on the subject of slavery. In December of the same year, the committee addressed a letter on the subject to the Tombecbee Presbytery, Mississippi. The letter was received with much courtesy, and an answer returned, in which the Presbytery boldly maintained, that slavery was clearly recognized in the Old and New Testaments, and was no moral evil. We here insert the concluding paragraph of the letter.

"As far back as history gives any account of human associations, whether savage or civil, there have been persons, whose peculiar prerogative it was to perform what is called menial service.—The same exist at the present time amongst all the nations of the earth, in every neighborhood, and in each family throughout Christendom.—This Presbytery speaks of the fact, not of the name by which the fact is designated. It matters not whether the persons thus employed are called help, servants, waiters, or slaves; they have to perform the same service; they have to submit to some rules for the time being; and they must be directed by their employers; and if disobedient, they must bear the penalty. The probability is, that a majority of the whole human race is in this situation. To such, nominal freedom cannot be esteemed a very distinguished blessing, because no provision is made at the expense of the capitalist for the infirmities of the laborer's life, (viz.) helpless infancy, sickness, and decrepitude.—With us, for such, ample provision is made. He who has received the benefit of the operator's strength and ingenuity in the prime of life, must nurse him in sickness, and sustain him in the decline of life. All this is done without a murmur. In countries of nominal freedom, an almshouse is the only refuge to which infirmity and old age, in such case, can look for relief. These are facts—open to the observation of all, who are disposed to look at things as they exist. The privileges of the church are the same to all, whether bond or free. All are under the same government. All are subject to the same discipline. A slave cannot be turned out of the church, except by a regular trial according to the rules laid down in our book. They are admitted to the membership of the church, precisely as other members are admitted. Being church members does not prohibit the possibility of being sold, because over the right of property the church has no control; such authority belongs to another department.

Amongst Christians, the voluntary sale of slaves seldom occurs; and where the masters and slaves are both Christians, perhaps never, unless to accommodate the slaves, that he or she may not be separated from some dear relative about to emigrate. On the subject of marriage, the Presbytery feels that the state authority ought to make some alterations, so as to entirely prevent even forced sales to separated husband and wife. They are not often separated, except under the influence of such sale.

Dear brethren, this Presbytery has given you their honest and candid views on the subject of slavery. If they shall prove the means of giving you information, and setting your conscience at ease on the subject, it will be matter of much gratitude to Him who has commanded his children to love as brethren.

A true copy, Attest,

Stated Clerk of Presbytery."

THOMAS C. STUART.

Such is the doctrine of reverend men. They exalt the slave, in point of privilege, above the free laborer of the North.

A brief narrative may serve for a comment.

Not long since, in Beaufort district, South Carolina, a slave woman absconded from her master. Her husband was a free man of color, residing in the neighborhood, and to him she fled for refuge. He gave her shelter and food, for she was his wife. For this crime, he was arrested, tried, sold into perpetual slavery, and torn away forever, from the helpless wife whom he had harbored. Reduced to endless slavery, separated forever from his wife, for doing an act, the neglect of which would have brought upon him the curse of God!

The system, which authorizes, and requires for its maintenance, such villainy, such damning inhumanity as this, these ministers of a merciful Jesus defend with his word and sanction.

CONGRESS.—On Saturday, 14th inst., an attempt was made to elect a speaker. After six ballots had been had, without any election, the House adjourned till Monday. It is worthy of remark, as indicating how completely the South rules the North, that all the candidates, but one, were *Southern* men. In the 5th and 6th ballot, Levi Lincoln received 4 and 11 votes. Slaveholders would not tolerate a Speaker from a free state; if any serious attempt were made to elect such a one, you would

soon see southern politicians trampling on party, and going en masse against the North. Free state members tamely acquiesce. What shameful subserviency! It is not theirs to aspire at equality of power. The height of their ambition is to obey. How well are they prepared to admire the sentiments of the vassals of Neopolemus—

"To show along the shore the rule,
Who best the empire from the hand of Jove;
To thee of right devolves the power supreme,
From thy great ancestors delivered down—
Speak, then, our royal lord, and we obey."

"THE BALLOTING FOR SPEAKER."—The National Intelligencer of the 18th, says:—The House of Representatives spent some time on Saturday and Sunday night last, in a vain attempt to make choice of a Speaker, to preside over the deliberations of the House. The members who have been denied a recognition as members from New Jersey appeared, notwithstanding that denial, and claimed the right to vote for Speaker, tendering their votes accordingly; which, however, were not taken into account.—Some other members also voted under protest, expressed or understood, against the action by which the members from New Jersey were prevented from voting as other members.

After the first voting, which may be regarded as the expression of the real preference of the members, generally, the votes of members were evidently given, in the latter trials especially, in some instances, rather experimentally than with any expectation that they were to decide in favor of any particular candidate.

This day begins the third week of the Session, and it is as uncertain at this moment, as it has ever been, who will be the Speaker of the House of Representatives for the present Congress—

OUR MORAL REPUTE.—The European correspondent of the National Intelligencer, understood to be Mr. Walsh, grieves not a little at the influence our bank suspensions have had on the public sentiment of Europe. "Our suspensions," he says, "so far as they seem to include bad faith to our European creditors, and to operate mischievously on our political and social order and welfare, deeply injure our moral repute, and counteract the influence of our political institutions."

In the paper containing this remark, there are three advertisements of slaves to be sold, amounting in all to more than two hundred, and one, offering a reward of \$200 for a runaway. The last sets forth that the slave went off without any provocation! The slaves advertised for sale, are described as possessing many useful qualifications. "Out of the one hundred," (negroes), says James Kent, "there are seventy-six working hands, young, strong and healthy, nearly equally divided as regards sex. Among them are carpenters, shoemakers, and several good house-servants." "Wishing to change my pursuit," says Reuben Carnal, "I will sell my plantation in this parish, together with more than 100 slaves, stock of horses, mules, cattle, sheep and hogs," &c.

These advertisements are inserted in one of the first papers of the country, published at the seat of a government, which is founded on the doctrine that all men are born free and equal, endowed by their Creator with certain inalienable rights, among which are life, liberty and the pursuit of happiness!

Have the publishers of the Intelligencer ever considered, what kind of an influence such advertisements necessarily have on our "moral repute," and to what extent they must nullify the effect of our "political institutions"? Bank suspensions are but temporary in their effects.—The hurtful influence of one act of bad faith on our moral repute may be counteracted by general integrity. But, slavery is a *system* of bad faith. From the year when we proclaimed in justification of our revolt from Great Britain, that all men are born free and equal, to this day, a period of more than sixty years, our nation has been a *lying lie* in the eyes of Europe. Our existence has been marked by a continued series of the grossest contradictions to the principles we then professed. Can a single act of bad faith to Europe, transient in its results, affect our "moral repute" anything like so injuriously as slavery, the monstrous practical truth, of which we have been guilty for more than half a century?

It is worthy of notice, that while our European correspondents, and newspaper press, are anxious to communicate to the American people, the strictures made by foreigners on their acts and institutions generally, they seldom report the reproaches heaped upon us by a foreign press, on account of our gross inconsistency in the matter of slavery. It is a well known fact, that the conjunction of slavery and democracy in this republic is a standing subject of sarcasm and bitter mockery, with the monarchists of Europe, and a constant source of humiliation and mourning to the friends of liberal principles. More than any other cause, perhaps, it serves to uphold despotism, and delay the triumph of rational liberty in the old world. And yet, such papers as the National Intelligencer, such correspondents as Mr. Walsh, shut their eyes to the fact, and scarcely allude to the reproaches of foreigners on this subject, except to reprimand them for their ignorance and ineredulity.

To what infatuation has this institution of the South subjected our countrymen! How abject they become under its influence! What can be more degrading, than the course of conduct they pursue, out of courtesy to the very men, who have involved us all in an extreme disgrace! What American, having any portion of self-respect, does not blush to see his countrymen wearing so tamely the yoke imposed by southern arrogance?

THE DISCORDANT ELEMENT.—If any proof were wanting to establish the fact, that slavery is the chief element of discord in our Union, it would be necessary simply to refer to the frequent collisions between the free and slave-holding states, with regard to fugitives from labor, and fugitives from justice. A citizen of Ohio gives aid to a runaway, and Kentucky demands the man of charity as a fugitive from justice. Slaves run off from Kentucky, and Ohio is required to chain the sympathies of her citizens, and make her officers of justice slave-catchers. Maine refuses to deliver up to Georgia, two of her citizens, charged with having stolen away a slave; and Georgia thereupon threatens her sister state with vengeance, even at the expense of the federal constitution. Next Virginia and New York are at swords' points. The Executive of New York took it upon him, not long since, in the exercise of his prerogatives, to refuse the demand of the Governor of Virginia

for three persons, charged as fugitives from justice, on the accusation of "having feloniously stolen and carried away from the state of Virginia, a negro slave, the property of a citizen of the Borough of Norfolk." Grand juries in slave states are not infallible. The case of the much-abused Mahan proves this. Governor Seward too, may have remembered, that the fame acquired by our Governor in abandoning to the justice of a foreign Executive, an innocent citizen of Ohio, was not very enviable. He ventured, therefore, to inquire into the case, and, finding the persons innocent, refused to surrender them.

The result, it was easy to foresee. Slaveholders must have their own way. Long habits of commanding their own slaves, and of domineering over the political slaves of the north, have made them haughty and imperious. They are infallible—they cannot do wrong: they are the masters—their will must be law. Oppose them, and they become furious.

Accordingly, in his late message to the Virginia legislature, Governor Gilmer introduces the subject in such a way as to surprise even the editors of the National Intelligencer, habituated as they are to the outbursts of slaveholding fury. They quote the concluding observations of the Governor's strictures.

"It is very much," says Gov. Gilmer, "to be deplored that, when the excitement of the public mind in the South, justly caused by the unwarranted assaults upon our institutions and our rights by organized societies in the States having no slaves, was beginning to subside, the Executive of so powerful and influential a State as New York should have adopted a construction of the Constitution which has induced him to disregard one of its imperative requisitions, upon grounds so well calculated to inspire the infatuated abolitionists with new hopes and fresh zeal in their unholy crusade against our property and our peace, and at the same time to assure them of immunity and protection from responsibility for the violation of our laws."

We are sorry that we have not been able to obtain a copy of the message. We doubt not that strong measures are recommended. What if Virginia should act on the principle of Governor Gilmer, and declare by law that all citizens of New York, coming into the state, should be regarded as doing so, with the intent of feloniously stealing and carrying off slaves, and should be dealt with accordingly?

Who does not see that all these discussions springing out of this miserable slave-system beget a mind the conviction, that nothing but the extinction of slavery can secure the republic from intestine broils and convulsions.

A NEW DANGER.—For the honor of human nature we could wish, that our enemies, in their opposition to us, would preserve at least the show of reason. There is no falsehood so glaring, that it cannot find believers among them; no absurdity so monstrous, as to be without advocates. Last week, it was discovered that abolition agents were employed by slave holders to arouse public sentiment in the West against slavery! Now it is announced, that abolitionists are engaged in the "desperate game" of marshalling runaway slaves on our Northern frontier, whose bayonets at some future period may do the same service for the British Government, which in past times was done by the tomahawk and scalping knife of the savage!

The following ridiculous article we take from the Western Telegraph, a democratic paper published at Rossville.

Dangers of Abolitionism.

Runaway Slaves hired in Canada.—It may not be generally known that all the slaves, which the Abolitionists are seducing from their masters, are provided with immediate and ample means for their escape into the Canadas, where they are hired, armed and drilled as soldiers, and made to believe that the Americans are their natural enemies. The cruelties inflicted upon our frontier men by the British Government in the Revolution, and late wars, through the Indians, are still fresh in the remembrance of us all. But these savage tools of that Government of such lofty pretensions in every thing that is Christian like, have passed away, and what is to supply their place with the tomahawk and scalping knife, and with the barbarous murders of helpless women and children? The negroes, most assuredly. And can it be that any American citizen is necessary to this unholy plot against the peace and safety of his country? We wish we could say otherwise. It is a desperate game of the Abolitionists, to rob southern planters of their property who cannot for a moment, we are willing to suppose, be sensible of the danger impending in their success.

In this matter, we speak not from vague rumor, but from our own eye sight. At the British Fort Malden, we lately saw a large number of negroes in full British uniform and had conversation with several; all of whom acknowledged that they had absconded from the south and were helped by abolitionists through Ohio. One even went so far as to say that he belonged to Wm. S. Bryant, a soldier in Paris, Bourbon county, Ky.; and expressed a desire to meet his master in Canada. They said four had lately arrived there from Missouri, two from Tennessee, and five from Kentucky, and that in the two provinces there were nearly three thousand colored troops! What a comment upon the British Government! Black troops to keep an intelligent people in awe!

We vastly mistake the spirit of Southern people, if they submit to this outrage upon their rights by the British Government, and do not *raise in mass*, if it is continued, to apply a remedy which has twice been so successfully applied by American citizens to British interference and intolerance. We have stated the facts and are satisfied to leave the matter by pressing it upon their immediate and attentive consideration.

However much credit may be due to the author and propagators of this story, on the score of malignity and gullibility, one thing is certain, they may enjoy the conviction that they are a very harmless set of men. Some lies are too silly to do mischief.

It is a misfortune to be at once *venomous* and *impotent*—to have the *poison*, but not the *fang* of malice. Such is the condition of the pro-slavery press of Ohio. Its disgusting servility, its total sacrifice of principle and truth, its spiteful persecution of abolitionists, are associated with so much imbecility, as to excite no other feelings than mingled sensations of pity and loathing.

BLOOD HOUNDS.—We have hitherto said nothing of the reports in circulation, concerning the intention of our government to use blood hounds in the Florida war. We could not think it possible it should be guilty of such abandoned wickedness.—

But, the following scrap from the Tallahassee (Florida) paper, of the 30th November, gives some countenance to the report.

"We learn the Governor has sent Colonel Fitzpatrick to Cuba to purchase blood hounds; to pay for which, the Union bank advanced five thousand dollars in specie. We decidedly approve of this course, and have confidence that they will prove useful beyond their cost."!!

One inference, at least, we may draw. The proposition to use blood hounds against the Indians, could never have originated in a country, where it was not rather a common practice to use them, in hunting down slaves. Why should not slave holders have a parity for weapons, they know so well how to use?

How would this fact read in history? "The United States, with all their power, finding themselves too weak to subdue a few thousand savages, had to import blood hounds from Cuba, to rid them of enemies whose naked bravery was more than a match for their best-armed troops."

DEEPLY INTERESTING FACTS.

We hope every reader will weigh well the facts stated in the following peculiarly interesting communication.

DR. BAILEY.—You are at liberty to make such use as you please of the following facts—

I have recently visited, for the purpose of establishing schools, lecturing on education, temperance, &c. the following settlements of colored people:—Columbus, Circleville, Lancaster, Chillicothe, Piquette, Big Bottom, (nine miles from Piquette), Jackson co., Gallia co., Scioto co., Portsmouth and three settlements in Brown co. There are now schools in all but three of the above settlements. There are no schools at Springfield, Urbana, two in Logan co., one in Shelby co. Mercer co. Dark co. and Gallipolis severely. From the other settlements I have not heard. There are now about twenty teachers from Oberlin engaged in colored schools. Some of these are in Canada, and the others in this state. Several of these settlements I had visited before. The improvements, since my former visit, in knowledge, temperance, sobriety, industry and agriculture, are truly delightful to one, who wishes to see them delivered from that cruel prejudice, which has so long pained all their energies.

Bro. Smith, (who generously gives his time), and myself have been received with enthusiastic joy in almost every settlement. The desire for schools was remarkable. In several of the settlements they will sustain their schools without aid from friends. In others they need help.

Many of these settlements are surrounded by a degraded, vicious set of whites, who do all in their power to keep them down. In proof of this, I let facts speak.

There is a settlement of seven families, 15 miles from Chillicothe. Six of these own land. They are thriving farmers. They make property much faster than their pale neighbors. It is rather mortifying to the whites, to have those "who can't take care of themselves," outstrip them in all kinds of improvement. A colored man taught their school one quarter of a year, and at the close, was promptly paid. Some time after this, his school-house was set on fire and consumed. Several other buildings have been burned. A few weeks since, a widow from Virginia purchased in the neighborhood, and collected timber and boards for a house. One night, these were set on fire and burned up. A Justice of the Peace leads the opposition. He says the colored people have never injured him, but he does not want a black settlement near him. Sometimes a colored man rises in the morning, and finds two or three hundred rods of fence torn down, and his cattle in his grain.

One of the colored men was asked one day, "why do you not burn their houses and pull down their fences?" "Because," said he, "that is too mean a business; if they throw down some fence, I will put them up again, but will never touch theirs."

Last summer, a colored man in Jackson co., had a barn burnt. There was a valuable horse in it, which perished in the flames. I think the loss may be estimated at one thousand dollars. I may have forgotten respecting the value.

Another man, who keeps a small store or grocery, discovered a fire under it one night, just in time to save it. There was a keg of powder directly over the fire. The house was new the store, and had the fire communicated to the powder, doubtless the whole family would have been blown up. Thomas Woodson, who gave \$300 for himself and family, is said to be the best farmer in Jackson co.; he owns 372 acres of land. The numerous stacks of hay and grain, the neatly cultivated fields, and good fences, showed that the man was no apprentice. He is now worth \$10,000. Most of the people in this settlement are in good circumstances. They have as good a school as there is in the township. A respectable physician has told me, he thought it was the most forward school in the township.

Notes have been found against colored men living in Gallia co., to the amount of \$300.

One day a man was "hauling in corn," when he observed a fire at the back part of his farm, near his fence. He called to his wife to run out, and said he would come as soon as he hitched his horses. They were not gone more than 15 minutes, but when they returned, he found his gun missing, for which, a few days previous, he had paid \$12. There are seven or eight families in this settlement, and they own 833 acres of land. One man raised 200 bushels of wheat, and 400 of corn. He has 28 hogs, 6 horses and colts, and 12 head of cattle.

A colored man in Brown co. found a steer in his garden one morning, and he called his dog to drive it out. The creature jumped the fence and landed itself so badly that he thought it could not live; so he killed it and made enquiries for its owner, saying he would pay its value. At length an owner came, and made him pay three times its value. Many make it a practice to take all the advantage they can. The land in the upper settlement is miserably poor; I do not see how they live upon it. I did not establish a school in that settlement, for the want of funds. I believe if the agent of these people had set them across the Ohio river, and given them 25 cents a piece, it would have been better for them than the present arrangement. The kidnappers are among them very frequently, and almost always come on the Sabbath.

I spent a Sabbath in the settlement near Georgetown, and, during the forenoon meeting, Geo. Mulholland, a colored man from Georgetown, and Mordecai Levi, a white man, entered the house. They showed by their actions that they came for some other purpose, than the worship of God. They would go out and consult, and then come in again. There was a strange colored man in the house, whom they supposed a runaway. They did not like to attempt to take him before me. At the close of the meeting, Levi asked me "if I was going to preach there in the evening."

This stranger found an old acquaintance, and accompanied him home. Levi and his gang followed after, and were about to take him; when some one told them that he was a free man. The colored man would not show his paper for some time. Some one advised him to show it if they would give him one dollar; they gave him the dollar, and he produced his paper. They went away quite abashed. Levi was once a member of the Methodist Church; he now preaches about the settlement every Sabbath

son.—You are well aware that considerable excitement has been produced in our hitherto peaceful parts by your discharging one of your own color, and taking a struggling white female for your teacher. Had you have kept faith with the first whom we have every reason to believe is well qualified, you would have been encouraged as you have been heretofore, for assured, that we have no objections to your educating your children or yourselves. We will so far as in our power protect you in so doing, by your doing it by your own colored teachers, and then you have abandoned the cause. We now advise you, that we have notified the citizens of this township to meet on Saturday next at Sharonville, to take the subject into consideration, and be assured if you persist in keeping your struggling stranger as your teacher, that all dealings between us will have to cease.—We hope you will take up the subject, and give us a friendly answer before that day. It was signed "Many Citizens."

On Sabbath, the following communication was sent to the hills:—

We have this day, (that is Saturday,) held a meeting, of which we notified you, and have entered into resolutions, such as we intimated to you would be done, if you continued to keep your female *strut* as your preceptor. We have done what we thought and still think is the best thing for each of us. You, so far, have treated us with contempt in giving no reply to our communication. We now give you the ensuing week to do what we think your duty, that is, discharge your teachers, and all will go as heretofore.

You must, on cool reflection, know that those who pretend to be so particularly your friends are scattering the seeds of discord wherever they locate themselves, and are making your condition worse, and most ultimately end in a total separation by coercive means. The time is come that something must be done, and we have what we have considered our duty, and now choose to do what you will do that is, live with us as formerly, or a total stop of intercourse as friends and neighbors.

Yours in friendship if you wish it.

Many Citizens.

Perhaps some explanation is necessary, respecting "discharging one of their own color." A colored young man from Jackson Co. had circulated a subscription for a school. As soon as the teachers came from Oberlin, he chose to attend school rather than teach, and thus better qualify himself to teach. He saw the subscribers and they released him. Mr. McMullen, (an influential white man) saw me a few days afterwards and said, he thought the colored people would do better without their present teacher—asked why they did not keep their own color. I told him that he was not qualified, and he chose to attend school and qualify himself. Judge Hampton, an elderly man, and a member of the Presbyterian Church, said, he supposed the young man was not qualified to teach. I told Mr. McMullen I was doing all I could to prepare colored teachers, and if there were well qualified teachers among them, I would now be in favor of their teaching.

Judge Hampton said, he had no objection to the school, and told me to assure the teacher, that if she was insulted, he would protect her. He would do what he could to have the law enforced.

Mr. McMullen said several times that he had no objection to the school, but others had. I told him if he would give their names, I would call on them. This he refused to do. He said the house would be burned if the school went on.—He said, he did not blame the colored people. I told him if he did not blame them, it would be very wrong to burn their houses. I do not challenge you to do, nor do I count punishment; neither would I have you count such a sin against God; but, if you are determined to commit violence, I hope you will lay it on my back. I will not injure you in return, and I will bear it with all possible patience. If brick-bats are the best arguments you have, bring them on. He said, he hoped I would not think that he would do anything. I replied, I have no fear of violence, unless some influential men encourage it. "And the very way to get up a mob is for every man to prophesy that there will be one." I remained in the neighborhood from Wednesday until the next Monday. Mr. McMullen said it was generally believed that I was an "abolition preacher." I told him I was not a minister, and as to abolition, I had never delivered an abolition lecture to the colored people. "There is no occasion for it; if they were in favor of slavery, they would go to the south, and put their necks under the yoke." I told him I lectured on education, temperance, industry, economy, &c. If any person wished to know what I said to the people, they could come and hear—I had no secret; it certainly was not desirable to have an ignorant population in our midst. I incited the spirit of meanness and live, and incited upon their never revenging an insult. When they were wronged, to bear it patiently. This certainly cannot help you or your neighbors." He replied, "it is impossible to convince my neighbors that you are not an abolition preacher." Said I, "if your neighbors are so inconsistent, that they will not listen to the truth, and will not come to the light, I do not know that it is my duty to stop endeavoring to do good, any more than it was the duty of the apostles when they were commanded not to preach the gospel. I shall not urge the people to keep their teacher, nor the teacher to stay. I would stay; and if it were necessary that he and his neighbors should drink my blood, they might do it; but in such a case, I could not prove traitor to God and humanity. No reasonable man could say a word against the school. Can the judgments of heaven long slumber over such outrages?"

Another extract will show the spirit breathed by the teacher, who has created so much alarm in the town. The wicked few who no man pursues. This looks like one chasing a thousand, for a whole town to call a public meeting for self defence, against what a foreign enemy? a band of reckless savages? No, against a single, defenceless, pious female. But to the extract.—"They threatened me with a coat of tar and feathers, and a ride on a rail beyond the limits of their hitherto peaceful county." The reports that the whites have made and circulated about me are mean and vile. I feel that for me to leave at such a time as this, would be a lasting injury to the people. My trust is in the Lord, and in all this commotion he has kept me in perfect peace. Should I fall a victim to the fury of these wicked men, it is but little that they can do. The thought of departing from Christ is more dreadful than death, (for that long since has lost its terror.) I oft times wonder that my mind should remain quiet when so much is said and done; but it is of grace. Oh! it is infinite, boundless, sovereign grace to witness given. My cup of enjoyment is sometimes full, yes, it overflows. The smiles of Jesus cheer me, though solitary and lonely. His presence imparts life and health to the soul."

The letter, from which these extracts were taken, was not written with the most distant expectation that it would appear before the public.

[It was at my earnest solicitation, they were handed in for publication.—Ed. Phil.]

Are not such laborers worthy of their hire? She says—have not had an anxious thought with regard to temporal affairs. The earth is the Lord's, and he knows what is best for me to have, and that he will bestow, else his promise fails." Yet she will not get more than enough to pay her bills.

Will not some of the stewards of the Lord who feel it more blessed to give than to receive, contribute to their me to sustain teachers in some of these settlements. The Ladies Anti-Slavery Society have already overdrawn their treasury to a considerable amount. The colored people must be educated, before slavery will be abolished. Said one of the oldest colored abolitionists in this state, "I depend for the overthrow of slavery entirely upon the elevation of the colored people, and refusing to commune with slaveholders." A man who has been a member of the Legislature several years, said, "Education will bring the colored people up from their degradation. This will remove the prejudice and nothing else will." Lecturers are paid. Are Teachers doing a less important, or less self-denying work than lecturers? It is admitted that nothing has done more to change public sentiment, than the "movement of the colored people of Cincinnati."

Funds can be forwarded to Miss CLARISSA WRIGHT, Talmadge, Portage co., Ohio, or given to me. When there is so much to be done among the colored people, I can hardly bear the thought of stopping to collect funds. All funds put into my hands will be acknowledged in the Philanthropist.

In behalf of the needy,
A. D. BARBER.

P. S. I am making arrangements to collect statistical facts respecting the colored people of this state; I wish to ascertain the number of people, amount of property, &c.
A. D. B.

Remarks by the Editor.

What man of humanity, after reading this affecting statement, does not burn with indignation at the cruelty with which these oppressed, much suffering, but noble people have been treated.—These are the people, whom our laws insult, by demanding from them large securities that they shall not become, a township charge! These are the people, whom white ruffians abuse with impunity, whom white gentlemen and ladies make subjects of their refined witicisms. These are the people, whom, according to slave holders, and their apologists at the North deep drenched in servility, cannot take care of themselves. These are the people, whose magnanimous efforts at self-improvement, in the face of untold difficulties, the Western College of Teachers refused to commend. These are the people, whom Colonizationists would exile from our shores, as nuisances to society. These are the people, whom the legislators of Ohio have excluded from the full benefits of common law, from the benefits of education, from the constitutional right of petition. These are the people, who, the present speaker of our house of representatives declared, had no more right to petition than dogs. These are the people, whom the members and ministers of the church of that Jesus, who came to preach to the poor, have almost universally neglected.

God of the poor! what wonder if thy vengeance should fall on this blood-guilty nation—what wonder if the sword of justice should be unsheathed against us,

"And haughty might
"That mocks at night,
"Like the vile dust be trampled on the ground!"

But with what words shall we speak of that fearless humanity, which, in the delicate form of woman, "melting to the suppliant's tear," asserts the cause of the colored man, when the christian minister, whose business it is to withstand oppression, turns his back upon him? It is not in the power of language, to express the meanness of the one, or the sublime virtue of the other.

A CARD.

DR. BAILEY.—Please acknowledge in the Philanthropist the following sums of money put into my hands for colored schools, \$3.00 from Rev. Mr. Finney, from Mr. 25 cents, from a gentleman in Mansfield by the hand of Mrs. Day.

A. D. BARBER.

OHIO LEGISLATURE.—Little has occurred in the Legislature, so far, of interest to anti-slavery readers. We are happy to state that we have secured the services of an intelligent gentleman in Columbus, who will from time to time transmit us accounts of any movements in that body with respect to abolitionism. By a letter he sends us, published in another column, it will be seen that anti-slavery petitions in the House have been referred to a select committee. For this courtesy, strange to say, we are indebted to Representative Flood.

Let petitions be rolled in. We know some of our friends have no hope of this legislature. For one, we are determined to proceed on the assumption that our representatives are honest, until their acts prove them otherwise.

WESTERN PA. ANTI-SLAVERY SOCIETY.—By the proceedings of the Western Pennsylvania Anti-Slavery Society, just received, we perceive it has taken a decided stand against a separate political organization. The following resolution was passed:—

"Resolved, That as some of the brethren abroad seem very zealous for the organization of an anti-slavery political party, this Society expresses its disapproval of such a movement, and that at this time at least, is exceedingly unwise and impolitic."

MISTAKE.—The Western Protestant Herald of Louisville is mistaken in saying, that the New York State Anti-Slavery Society, resolved in favor of organizing a distinct political party, and nominated Mr. Birney for the Presidency. It was a small Convention of Abolitionists at Warsaw, New York, not more, we believe, than forty-four persons, that made this movement.—a movement which has met with but little favor among Abolitionists.

The Herald will doubtless correct the error.

THE SPEAKER OF THE HOUSE OF REPRESENTATIVES.—Since writing our article about the speaker, we learn by the National Intelligencer, that the House on the 16th succeeded in electing Robert M. T. Hunter, representative from Virginia, as Speaker. He received 119 out of 232 votes; being supported by all the Whigs, and nearly all the states right members from the South.

A BAD BUSINESS FOR KENTUCKY, MARYLAND, AND VIRGINIA SLAVE-TRADERS.—Scoundrel negro-traders may well tremble for their debts, when they read the following decision. Surely "the robbery of the wicked shall destroy them."

Important Decision of the Federal Court.—The Ketchikan Free Trader says: "We learn from undoubted authority that a most important decision has been made by the Federal Court at Jackson, Judge Gibson presiding, in the case of Hickman, vs. Rose, by which the doctrine is established, that all contracts for negroes brought into the State of Mississippi and sold 'as merchandise,' subsequent to the 1st day of May, in the year 1833, are illegal, and, as such, are null and void." This decision must, of necessity, have an important bearing on Mississippi debts to northern negro-traders, to the amount of at least two millions of dollars.—It is based on the second section of the article under the head of "slaves," in the amended constitution of the State, in these words:

"Sec. 2. The introduction of slaves into this State, as merchandise or for sale, shall be prohibited from and after the first day of May, 1833: Provided, That the actual seller or settlers shall not be prohibited from purchasing slaves in any State in this Union, and bringing them into this State for their own individual use, until the year 1845."

For the Philanthropist.
MY DISTRESS.

DR. BAILEY.—It is not a little astonishing, after all the experience you have had in anti-slavery matters, and all the evils you have seen flow from the mad career of Abolitionists, that you should still continue the champion of their reckless enterprise. But this only proves, to what a fearful distance from the exercise of sober reason fanaticism will drive a man. How long, sir, will you not pause and consider? How long will blindness and infatuation prevent you from looking at the swelling tide of multiplied and growing mischiefs which manifestly have their origin in the disorderly movements of phrenzied philanthropy? You cannot be a stranger to the deranged state of society all over the country, which has been produced by putting in motion the discordant elements of Abolitionism. Churches, that have grown old and wealthy and respectable, that have lived in peace for scores of years, that could sleep and take their ease, have been disturbed and distracted and broken to fragments by the introduction of this "wicked question." And what else could have been looked for? It has turned out just as every rational man could have anticipated. What, sir! a minister of the gospel preach about negro's rights in a respectable congregation of white christians, and expect religion to prosper? O most glaring, palpable absurdity! What respectable white christian in this enlightened age, that has any respect for the dignity of the Caucasian family, can sit calmly and hear a minister endeavor to show that a negro's rights are as sacred as a white man's? And then, who, whether Christian, Jew, Mahomedan or Pagan, that has any proper pride of character, can prevent his soul rising with holy indignation, at hearing a hair-brained fellow undertake to show, that "God hath made of one blood all nations, &c." Ah, sir! it is too late in the day to attempt to revive this antiquated sentiment. This is an age of science, an age of intellectual light, sir.—Men are not to be gulled now. Churches may be broken up, revivals of religion may be disowned, piety extinguished and good men driven to infidelity, but rely on it, sir, you can never make the present age believe, that a nigger is anything more than a nigger.

Against the civil discord that prevails everywhere, ought to admonish you to consider. What right have you to publish any thing against negro slavery in this free country? Every week your columns are filled with hackneyed stories, quoted from love-lit poets, or bills of rights published in the dark ages, just as though a man with a dark skin could have rights! Do you not also see, what political strife is kindled by this wild-fire of human madness? And then, sir, the moral sentiment of the whole country stands in jeopardy every hour. Witness the case of Doctor Brooke, of Oakland, Clinton county, Ohio, a man who (ill he became deranged by Abolitionism,) sustained a fair reputation, possessed correct moral sentiments, and was esteemed by all, who knew him, an honest and benevolent man. Now, how fallen! he has not only ruined his reputation, but he has disgraced religion. It is currently reported, it may not be true however, (and charity requires me to hope it is not true,) that Dr. Brooke, under the influence of abolition phantasmagoria, in cold blood, with all the gravity of a Quaker, and not having the fear of God before his eyes, (as the old law forms read,) did in the night season repair to a point, where a Virginian gentleman on a journey west, had put up for the night with his fifteen slaves, (all lawful property,) and then and there in company with one or two others, also evil disposed persons, did, contrary to all reason and good conscience, persuade and advise the said negro slaves, that they were men and that they had a right to use the legs which the Lord had made for them, to their own advantage.

I could name other cases of a similar kind, and equal turpitude, at the very recital of which the ears of every good and honest man ought to tingle. Take the following. A few days since, I was in an adjoining county at the house of a friend, where I saw a deluded female slave, who, under the influence of a disordered imagination, had run away from all the comforts and enjoyments of "slavery," and was bound for "one of the Canadas." I, as an honest man should, and as the good Apostle did in the case of the fugitive slave, Onesimus, endeavored to prevail on the woman to return to her lawful master, producing many good and sufficient arguments, and making many quotations from Scripture, as a pious man naturally would; but all to no purpose. She, as obstinate as a heretic in the fire, persisted in her own way, and actually undertook to show, that the color of the skin could not affect one's right to liberty. Strange perversion of intellect! Thus you see, sir, the effects of your mad schemes. If things go on, in this short time the property of "our Southern brethren will convert itself into men and women, and walk off.

And then, the pernicious effects that will be produced on the negroes of the free states. Last summer, as I was making a tour across the northern counties of Ohio, near Lake Erie, I was sitting one day in a tavern, taking some rest and refreshment, when a gentleman entered and to the no small astonishment of the company, related the following alarming tale. Said he, "A few days ago I was at a tavern, I put up at the tavern of —, and after being seated a few minutes, in the morning, and after he took his seat in the bar room, and that, too without even pulling off his hat." Now, sir, this all transpired not more than two hundred miles off. Indeed, I have seen alarming symptoms myself as far South as 40° north latitude, and I have no hesitancy in declaring it as my settled conviction, that if Abolitionism cannot be put down by some means, it will not be five years till all the niggers in the free states will entertain strong suspicions that they are men.

Yours, &c.,
PHILO PATRIDOS.
Sardinia, Dec. 12, 1839.

For the Philanthropist.
A CONVERSATION WITH A SLAVEHOLDER.

DR. BAILEY.—A few evenings since I spent the night with a slaveholder from Ky. The interview was the following:—A few days since, I was in an adjoining county at the house of a friend, where I saw a deluded female slave, who, under the influence of a disordered imagination, had run away from all the comforts and enjoyments of "slavery," and was bound for "one of the Canadas." I, as an honest man should, and as the good Apostle did in the case of the fugitive slave, Onesimus, endeavored to prevail on the woman to return to her lawful master, producing many good and sufficient arguments, and making many quotations from Scripture, as a pious man naturally would; but all to no purpose. She, as obstinate as a heretic in the fire, persisted in her own way, and actually undertook to show, that the color of the skin could not affect one's right to liberty. Strange perversion of intellect! Thus you see, sir, the effects of your mad schemes. If things go on, in this short time the property of "our Southern brethren will convert itself into men and women, and walk off.

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Yours, &c.,
PHILO PATRIDOS.
Sardinia, Dec. 12, 1839.

quire the full amount specified in the advertisement.

S. Of course they do. There are a great many in your state that will betray. I pursued one of my slaves to the Little Miami. There I lost his track. I travelled on towards Logan co., until I came to an inn kept by an old Quaker. I knew he must have called here if he passed this way. I made several inquiries, but the old man gave me no satisfaction. I told him I would give him \$200 if he would tell me where he was, so that I might get him. He replied, I could not tell thee for \$10,000. Just as I was going to bed, the old man said, I have been thinking about your offer, and as I am cramped for money I will tell thee if I can find him. If he is in the settlement in Logan co., I can find him. In the morning, we started together, and rode some distance, when the old man said, "I must have something to drink." So I treated him, and when we got to the borders of the plantation where fugitives usually call, he requested me to stay back. He went to the house and returned saying, this slave has not been in this settlement. I am sorry to lose the \$200. I then came back to the Miami and tracked him to the house of a religious man. I labored with this man sometime, but he would give me no information. I then tried his wife, and I labored with them half a day before I could get any information. At last I got it out of them. I went to the place and got my boy. My boy said he passed for a free man until he got to the house above referred to. As he approached the house he heard the voice of prayer. He thought it would be safe to tell such a man his condition. [Had he not a right to expect that a man who loved God would love his neighbor also?]

A. Do you think that slavery is a profitable system?

S. It is to me. That is the reason I hold slaves. Interest is the governing principle of man.

A. You remarked that, "slavery is an evil." I should think that when one of these evils runs away, you would rejoice to get rid of him.

S. O, they are profitable evils. I think I manage my slaves better than most slaveholders. I encourage my slaves to ask me for any thing they wish. I forbid my slaves going into the village and working half the night, and then perhaps they get nothing but a drink of whiskey for it. This is what injures our slaves, working nights for wages. [Yet the slaves would not work if emancipated! But this slaveholder had to threaten to flog his slaves to keep them from working nights "for wages."]

A. It costs a good deal to buy your slaves.

S. There a free man will accomplish twice as much as a slave. I understand they work off a set of hands on the cotton and sugar plantations in about five years. Now leaving the moral bearings out of the question, would it not be for the interest of the master to employ free laborers?

S. It costs more to hire laborers in the slave states, than it does with you. I have seven hands in my work, and I should have to give hired hands \$1 25 per day. Now, I get them for nothing. There are not the improvements in the slave states that there are in the free. Necessity is the mother of invention. A man that can get others to do his work for nothing, will not be likely to work himself. They manage their slaves very poorly down South. They do not give them half enough to eat and drink. In many instances the French starve them to death. Since the Americans began to settle among them they are not so cruel. I have seen 40 or 50 slaves, almost naked, working in the hot sun, without any hat, and a lazy driver sitting on the fence with whip in hand. I have often thought that if I were one of the negroes, I would make him get off the fence very quick.

One day a slave was flogged for some trifling offence. He was so injured that he could not stand. The master did not appear to be satisfied. When they were about to leave the field, he told his boys they might do what they pleased with him. They took some rods and chopped him to pieces in the field. (There was nothing done with these murderers.) [He stated many more most startling facts, showing the cruelty with which slaves are treated; but as I cannot recollect all the particulars, I omit them.]

A. You state the most blood-chilling facts that ever I heard. I do not see that Abolitionists have slandered you. I never heard an abolition lecturer state worse facts than these.

S. I tell them at the South that I am an abolitionist. I do not see how a man can be anything else but a principle. But so long as I live among the Romans I must do as the Romans do. I admit that I am slow to hold slaves.

A. Why then do you not emancipate your slaves?

S. I have willed them free at my death. I think I shall emancipate them before that time. But I treat my slaves better than most masters. If I did not buy them they would be sold down South.

A. This is very much like a highwayman, who should repay when you remunerate with his cruelty. "If I do not rob this man, somebody else will."

S. I know this is not a very logical way of reasoning. IF I WERE A CHRISTIAN I COULD NOT HOLD A SLAVE. It has often appeared to me the strangest thing in the world, that a Christian should pretend to hold a slave. The only question to be asked is, are they human—are they men? I admit that they are human. The foundation of all virtue and religion, is to love your neighbor as yourself; and this no slaveholder can do.

A. You speak, sir, as though professing christians would be judged by one law, and non-professors by another. My Bible gives me no such information. You seem to see the duty of a christian; suppose you set your neighbors an example of "pure and undefiled religion."

S. I admit that there is one thing at the South that is very bad. It prevails to a considerable extent, even in Ky. The whites look upon the blacks as mere niggers, (that is, very degraded,) and they treat them as mere niggers; and by this means make them just what they think them to be.

A. That is the very objection I have against your system. It converts human beings into "goods and chattels personal." It degrades men to brutes. Now suppose you looked upon them as men, and treated them as men—do you not think "by this means you would make them just what you think them to be?"

S. Oh, you go on the supposition that they are men, and have the susceptibilities of men!

A. To be sure. I do go on the supposition that they are men. This you have admitted. [Here several facts were stated in reference to the colored people in this state.]

S. These are exceptions. Have you not read phenological books? You know there is a difference in the features of a colored man. There is no prominence on the calf of the leg, nor any hollow in the bottom of the feet like ours.

A. I have heard of phenologists who talked about the "bumps" on the head, but I never knew before that "bumps" on the feet were an evidence of inferior mental power.

S. I think they are inferior to the whites.

A. According to phenological principles, their mental capacities would be inferior. But if they are so, your oppression has made them so.

S. If you believe in the equal gradation from the highest angel downwards, you must admit that they are inferior to the whites.

A. How do you know but they were superior, until they were degraded by slavery? They can

beast as noble an ancestry, as any people on the face of the globe.

S. After all, they seem admirably adapted to be slaves. You cannot enslave the Indians.

A. I admit that they manifest a patience under suffering that very few would. Yet they tell us if they were emancipated, they would cut their masters throats. Could you hear Mr. —, of Cincinnati, give an account of the manner he obtained his freedom, you would not be alarmed at throat-cutting. He is a stout athletic man, who looks as though he never shed a tear; and I never knew him to, except when giving an account of his emancipation. When he spoke of the kindness of the man who emancipated him, the tears trickled down his cheeks—his voice faltered and he said, "I have not a brother in the world that I love as I love that man. Now do you think he would cut his master's throat?"

S. One thing is very strange. The blacks make the most cruel drivers in the world.

A. This is perfectly natural. Men steeped in oppression are the very ones to oppress. Our forefathers, who left the endearments of "sweet home" and came to these Western wilds, were the very ones to imprison, or banish those who differed from them in opinion. Besides, all the selfish feelings of the driver are appealed to. He knows, that if he does not make the poor slaves exert themselves to their utmost, he will be flogged and put into the gang with the rest.

S. They hold each other as slaves, and if they have no mercy on themselves, they cannot expect others to have on them.

A. I do not like to injure any person's feelings, (he has colored children,) but really I think there are some practices among the whites, that show greater depravity than this. I think it is rather worse for parents to sell their own children, than for a negro to enslave one of his own color. This you know is common at the South.

S. Yes; there was one of my neighbors who sold his own child, and his mother, to go down South. Sometime afterwards, one of my other neighbors returned from the South, and enquired for this man. I asked him what he wanted. Said he, "I wish to tell him about that woman and his child whom he sold. They will kill her down there." On his next return from the South, he said the woman had been whipped to death, and the child starved to death.

A. Do you think the slaves are more cruelly treated now than they were three or four years ago, before any thing was said about emancipation?

S. No; they are treated better.

A. What is the best objection that slaveholders urge against emancipation?

S. The only one that they can bring, that will at all satisfy their consciences, is the condition of your blacks in the free states. (He spoke decidedly against our oppressive laws.) There is the interest of the slaveholder, as I mentioned before. Men are influenced by interest. Do you ever expect to accomplish your object?

A. Yes. I do not know whether slaveholders will yield to the truth, or whether they will harden their hearts as Pharaoh did, until God abolish slavery by his judgments. But I have no doubt that emancipation will take place.

S. Well; the former will be much the best way.

A. I do not think that the Kentuckians can object to our "interference" with very good grace hereafter. If we "have nothing to do with the subject, just keep your commissioners at home. Do not send them here to ask us to enact laws to sustain slavery. You have asked legislation, and in time it will come.

S. No reply.

After family devotion, (during which the slave and slaveholder were remembered,) he remarked, "I am like Bonaparte; he was a Catholic and imprisoned the Pope. I am an abolitionist and hold slaves. If any more of my slaves escape, I do not think I shall pursue them."

Yours, in behalf of the slave,
A. D. BARBER.

For the Philanthropist.
COLONIZATION.

FRIEND BAILEY.—In order that the readers of the Philanthropist may hear how the Colonization Society operates in this quarter, I shall give you the import of an address delivered in Georgetown, Harrison county, Ohio, the 12th of this month, by an agent of the society, and minister of the gospel. At the commencement, prayer was offered by the Lecturer. He then in a very solemn manner endeavored to impress the audience with the belief that they should upon all occasions, search diligently for God's own plan of doing business; and after finding that, should adopt and carry it on. (At this time I listened for something in earnest.) He now began to rehearse the countless woes of Africa—seemed to be well versed in the geography of the country, said in some parts nine tenths of the natives were abject slaves; and amongst many other things of the like character, he said the worst form of slavery in the United States was not half so bad as the mildest form in Africa. Civilized Americans were not capable of such cruelty, as the savage daily inflicts upon his slaves, whose only motive for keeping them alive was to sell to some slave trader. He thought that God was making use of slavery to christianize Africa. The missionaries in Africa have not been suffered to live more than two years and a half on an average. God forbids on that way of doing business; slave-traders can live with impunity in Africa, thereby receiving the smiles of heaven.

There might be a few inveterate slaveholders that advocated colonization from impure motives. But before the lecturer got through, he said, amongst the real slaveholders, colonization finds no support. God had never opened a way for the colored people to enjoy their freedom in this country. As a proof of this, the public mind is arrayed against it.

He did not stop to enquire, whether that was right or wrong; it was so, and that was sufficient. It seemed that God had made an opening in Africa for the reception of our black population, and every inducement was offered them to go. If we could establish a Colony, it would be a place of refuge for the missionaries. (What will you send another set of preachers there, to incur the displeasure of the Almighty, and bring his vengeance down upon their heads? Better send kidnappers if he suales upon them!) Colonization did not create prejudice, because it existed long prior to any such society. Our reverend friend concluded, by hoping that he had hurt no person's feelings, and at the same time was willing to receive contributions.

M. T. JOHNSON.
Short Creek, Harrison co., Ohio,
24th of the 11th Mo., 1839.

For the Philanthropist.
AN ANTIDOTE FOR HARD TIMES AT THE NORTH.

Let Congress at their session near at hand, ordain that every man, woman and child, south of the Potomac, be allowed for the period of one year from the 1st of January next, to purchase and pay for in cotton, sugar, or other agricultural products of their own raising, so many of the necessities and comforts of life as they might choose, either through pedlars, merchants or agents, entirely at their option. The cities of New York, Cincinnati, Philadelphia and Boston, would of course have nearly the exclusive benefit of this new world of trade, which could thus be in one hour opened to her so, the servants of the people at Washington were willing. Look, then, ye merchants and

manufacturers! The discovery of a continent by Columbus, is a pigny in comparison. Compute for yourselves, ye adepts in "clothes and gains," how many hats, bonnets, shoes, stockings, gloves—how much broad-cloth, satinett, calico, brown and bleached shirting and sheeting think you the poor, destitute world at the south and within our own states, would be happy to buy of you and pay you for, too, instead of cheating you out of it! and to that, add nails, glass, paint, &c., for comfortable building, instead of miserable hovels for habitations; and after these, the thousand things for comfortable and decent house-keeping, for books, stationery and teachers, and all in the gift of the United States—yes, even the northern portion of it, will amount to a greater sum annually, than all their foreign exports together. Look! ye blind ones, look! look! and compute for yourselves.

For the Philanthropist.
COLUMBUS.
Columbus, Ohio, December 13th, 1839.

MR. EDITOR:—

I propose giving you a brief sketch occasionally of the "sayings and doings" of our legislature during the present winter, so far as they may have a bearing on the important subject to which your paper is devoted. If by this means I can assist though it be but to a small extent, in enlightening the public mind, or subserve the interests, and aid, directly or indirectly, the cause of the oppressed, my object will be accomplished. I shall endeavor to give a plain statement of facts, generally without comment, and leave you and your readers to draw such inferences as these facts may warrant.

If at any time I shall misstate or misinterpret the language of our worthy representatives, they and your readers may rest assured it will not be done designedly, and it will always afford me much pleasure to be corrected when in error by those who may be better informed.

In the House this morning, for the first time this season, a petition was presented in relation to the right of trial by jury, by Mr. Rogers of Ashtabula, from citizens of that county, and another from citizens of the same county, asking the legislature to abolish all civil distinctions on account of color, both of which, on motion of that gentleman, were referred to the Standing Committee on the Judiciary. As soon as the reference was announced, Mr. Flood of Licking, chairman of the committee, rose and asked if the motion to refer was decided, and upon being answered that it was, said he was very sorry. After the presentation of petitions was through with, Mr. Flood rose and moved a reconsideration of the vote referring these petitions to the Judiciary Committee, in order that they might be referred to a select committee of three, and that the usual courtesy of appointing the most first on the committee might in this case be dispensed with, which was agreed to. The speaker then appointed Messrs. Rogers, Henderson of Hamilton, and Ford of Geauga, the committee. Mr. Ford asked to be excused from serving on the committee, which was granted. Mr. Henderson also asked to be excused, which was refused by the House.—The Speaker then appointed Mr. Goodman of Marion upon the committee in the place of Mr. Ford.

Yours, &c.,
A LISTENER.

For the Philanthropist.
A DAY OF FASTING AND PRAYER.
December 2nd, 1839.

MR. EDITOR:—

I would suggest the propriety of appointing a day of fasting and prayer. Who can tell the influence it would exert, if anti-slavery men would meet in prayer, and to hear anti-slavery addresses and sermons, and raise collections to aid the poor, fainting slave, and to spread truth on the holy cause of humanity. We all need to humble ourselves greatly in the sight of Almighty God, and pray for his blessing on our labors. We all should be more engaged in sympathy and love, more entirely consecrated to the cause of suffering, outraged humanity.

We fear our own hearts are not right. We do not sympathize for the sorrows and wrongs of the slave, our brother in chains. Were they our children, our parents, our husbands, our wives, our sisters, what zeal and activity, what liberality and uncompromising hostility, were these the case, our whole souls, nerved with fixed determination, would fly to their relief. Our sympathies, now smothered, would swell to the skies, and like the voice of mighty thunder, call indignantly for their deliverance, and the restoration of all their rights. Should we not examine ourselves in reference to these things? Have I given my property, my talents, and all my influence, to support this holy cause? or have my tables groined under the richest luxuries, while this poor Lazarus has lain at my very doors, unheeded and uncared for? Above all, have we prayed fervently and without ceasing? Have we on the armor of God, praying always with all prayer and supplications, knowing that the effectual fervent prayer availeth much? For our encouragement, we are told of that ancient servant of God, Elijah, who prayed and it rained not for three years and six months. Again he prayed, and the heavens gave down rain.

One year will soon be gone. To the slave it has been a year of toil, of degradation, and groveling ignorance; of lewdness and abominations not to be named. Another year of anguish and despair awaits him. Could we witness his hungering and thirsting, his nakedness and distress, his scorings and writhing agonies, how intensely should we deplore his pitiable situation! We are rapidly rolling down the current of time.—"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, no device, nor knowledge, nor wisdom, in the grave whither thou goest."

Let us then give liberally; we must bring in all the tithes into the store house of our God, then He will bless us, abundantly bless us—for the Lord loveth a cheerful giver, and nothing short of this will be acceptable in his sight. "Whoso hath this world's goods, and seeth his brother have need, and shutteth up the bowels of compassion from him, how dwelleth the love of God in him?" It would be true religion and undefiled, for it would be visiting the widow and the fatherless in their affliction. It would be laying up treasure in heaven, not on earth where moth and rust corrupt. It would be making an investment in the bank of heaven. It would be feeding those who could not recompense us again, leaving us to get our recompense at the resurrection of the just. How many of Christ's little ones are driven to the market and sold for pieces of silver! Remember these fearful words, "For as much as ye have not done it to me of the least of these ye have not done it to me."

LEWIS HICKLIN.

NOTICE—BOOKS WANTED.

Rev. Jas. Duncan, (father of Dr. Duncan, member of Congress for this district,) was the author of several works, among which were: "A Treatise on Slavery," one on the "Atonement," and one on "Civil Government." If any person knows where any of the writings of the above Rev. Jas. Duncan are to be had, they will confer a great favor on the subscriber by giving him the information, or forwarding him one or more copies.

J. BLANCHARD.
P. S. Some of the above author's works were printed in Ohio, one at Dayton, La., 1824.

Prices of Produce at the Canal.
CINCINNATI, November 1, 1839.

Flour, (from boats) do. at 40 00	4 00
Wheat, per bushel, do. at 65 00	65 00
Corn Meal, do. at 21 00	21 00
Corn, in ear, do. at 25 00	25 00
Oats, do. at 23 00	23 00

POETRY.

From the *Lit. Examiner* and *Western Monthly Review*.

BY WILLIAM H. BURLEIGH.

EXPOSTULATION.

"Like thee, oh stream! to glide in solitude
Noiselessly on, reflecting sun and star,
Unseen by man, and from the great world's jar,
Kept evermore aloof—methinks 'twere good
To live thus lonely through the silent lapse
Of my appointed time." Not wisely said,
Unthinking Quaker! The brook hath sped
Its course for ages through the narrow gaps
Of rifted hills, and o'er the reedy plain,
Or 'mid the eternal forests, not in vain—
The grass more greenly grows on its brink,
And lotifer flowers and richer fruits are there,
And of its crystal waters myriads drink,
That else would faint beneath the torrid air.

XXIII.

CONTINUED.

Inaction now is crime. The old Earth reels,
Inebriate with guilt; and Vice, grown bold,
Laughs innocence to scorn. The thirst for gold,
Hath made men demons, left the heart that feels
The impulse of imperial love, nor kneels
In worship foul to manhood, is contented.
He who hath kept his purer faith, and stemmed
Corruption's tide, and from the ruffian heels
Of opium's trampers rescued perished Right,
Is called fanatic, and with scoffs and jeers
Maliciously assailed. The poor man's tears,
Are unregarded—the oppressor's might
Revered as law, and he whose righteous way
Departs from evil, makes himself a prey.

XXIV.

CONCLUDED.

What then! Shall Truth's anointed Priest succumb
To popular faction, and fling down his shield,
And drop the sword he has been taught to wield,
In Virtue's cause? Shall Righteousness be dumb,
Awe-struck before Injustice? No!—a cry,
"Ho! to the rescue!" from the hills rang,
And men have heard and to the combat sprung,
Strong for the right, to conquer or to die!
Up, Lotifer! for on the winds are flung,
The banners of the faithful!—and erect
Beneath their folds the hosts of God's elect,
Stand in their strength. Be thou thy rank
among.

Fear not, nor falter, though the strife endure,
Thy cause is sacred, and the victory sure.

From *Strickland's Poem*.

THE CHRISTIAN MOTHERS LAMENT.

Ah! cold at my feet thou art sleeping, my boy,
And I press on thy pale lips, in vain, the fond kiss;
Earth opens her arms to receive thee, my joy,
And all I have suffered was nothing to this.
The day-star of hope, 'neath thy eyelids is sleeping,
No more to arise, at the voice of my weeping.
Oh! how art thou charged, since the light breath of morn-
ing,
Dispelled the soft drowsiness in showers from the tree,
Like a beautiful bird, my lone dwelling adorning.
Thy smiles called up feelings of rapture in me,
I thought not the sunbeams all brightly that shone
On thy waking, at eve, would behold me alone!

The joy that flushed out from those death-shrouded eyes,
That laughed in thy dimples, and brightened thy cheek,
Is quenched—bath the smile on thy pale lip that speaks,
Now tells of a joy that no language can break,
The fountain is sealed, the young spirit at rest,
Ah! why should I mourn thee, my loved one—my best!

From the *Youth's Instructor*.

AN INFANT'S LAST SLEEP.

Go to thy sleep, my child,
Go to thy dreamless bed,
Gentle and undisturbed,
With blessings on thy head.
Fresh roses in thy hand,
Buds on thy pillow laid,
Haste from this fearful land,
Where flowers so quickly fade.

Before thy heart hath leaved
In waywardness to stray,
Before thy feet have turned
The dark and downward way.

Ere sin hath seared thy breast,
Or sorrow waked the tear,
Rise, and secure thy rest
In yon celestial sphere.

Because thy smile was fair,
Thy lips and eyes so bright,
Because thy cradle carol
Was such a fond delight;

Shall love with weak embrace
Thy out-spread wing detain?
No!—Angel, seek thy place
Amid the cherub train—
Hast thou, Sept. 15th, 1839.

MISCELLANEOUS.

THE KIDNAPED CLERGYMAN, OR EXPERIENCE

THE *EXAMINER*.—Boston, Dow and Jackson,
pp. 123.—We have often wished, while hearing
some reverend divine commending slavery as the
best condition for those involved in it, at least for
the present, that he could be made to take the place
of a slave till he was satisfied in regard to the truth
of his doctrine from personal experience. The
writer of the little volume, of which we have given
the title above, has done this very thing. He is
a clergyman, considerably burdened with the
goods of this life, who has just preached a
sermon in favor of slavery, here in Massachusetts.
Much exhausted by the effort, and replete with
the 'pondu cake' of one of his lay parishioners,
he is likely to gain from his eloquence against the
abolitionists. Vision after vision of that sort of
stuff steals upon him. He is greeted by Arch-
bishop Tillotson, courted by a London bookseller,
and receives the present of an enormous silver
spoon from the legislature of OHIO. But no sooner
has the committee sent to bear this splendid
and appropriate piece of plate retired, than he and
his family are seized by kidnappers, scattered over
the south in the patriarchal fashion, and made to
enter upon and pass through the various conditions
of human chattelship. The rotund divine feels in
the tender mercies of the driver's whip, the
auction-hammer, the peck of corn a week, the
chase of hounds and men, the recapture, the summary
process before a magistrate selected by his
pursuer, &c. With half his teeth knocked down
his throat and one ear cropped off, he is at last
aroused from his trance by the entrance of his
wife and daughter, and is right glad to exchange
the glories which commenced his dream, for the
deliverance that interrupted it. The first thing he
does, when wide awake, is to burn the notes of the
abolition discourse. We should think a perusal
of the book would produce the like effect upon
all others who have preached such discourses; and
be equally beneficial to those ministers who have
not preached discourses of an opposite character.
As to the dramatic style of the work we do not
feel well qualified to judge. Perhaps the writer is

not quite easy and at home in such sort of writing;
perhaps his hero is a little too fat, and "puffs and
blows" too often—some meagre men are equally
pro-slavery; but of one thing we are sure, he gives
a clear and just picture of slavery—and we repeat
our wish that every clergyman, and every man,
who uses his powers in apologizing for the ac-
cursed system, could have a trial of it in his own
person till he should be ready to cry, "ENOUGH."
—*Mass. Abolitionist*.

"SLAVERY."—This term is rather a mongrel
in its parentage, being partly Teutonic and partly
Greek. This could not be helped, because we
want the Greek part to make it rhyme and range
with democracy and aristocracy, and yet the
Greek language affords no word which precisely
means slave or slaveholder. The nearest ap-
proximation would make our term *andrago locracy*
—not so easily understood or pronounced.
Hence a resort to the vernacular gives us *slavery*,
—meaning the rule of slave holding power,
in distinction from the power of the people, or
to wealth. The thing exists in our country,
why should not the word? Necessity is the
mother of invention in language as elsewhere.
We hope the word, if introduced into our dictio-
naries, will soon have to be marked *obs.*, *obsolete*,
on account of the entire abolition of the thing, but
till then, we propose to use it. Albeit, we protest
against spelling with an *e*, *slavery*. The final
e is not preserved in such compounds, unless re-
quired to preserve the sound of a preceding letter,
as in *servicable*, &c. It is omitted in *provable*,
provokable, &c. See Webster, &c.

REDUCTION OF POSTAGE.—In England, the post-
age of letters is reduced to one penny, irrespective
of distance, and the increased amount of letter writ-
ing it is said, makes the Post Office revenue greater
than it was before. Why should we not have a
similar reduction in this country? Some of our
contemporaries are calling for petitions to Congress
on this subject, and the rate of two, five, and ten
cents, according to distance, proposed. We have
heard it suggested, however, that much of the ben-
efit of the reformed postage in England consists in
having only one price, irrespective of distance, as
it greatly reduces the labor of the Post Masters
and their clerks. The subject is worth thinking
of—worth petitioning about—though of trifling
importance compared with the objects of Tem-
perance and Abolition petitions. Laws forbidding
the laboring population of one half the republic to
write or read letters, or use the public mails at all,
or contribute to their revenue, is the principal
grievance in this country. We go, nevertheless,
for a reduction of postage.—*Friend of Man*.

PIRATES ON THE BANKS OF THE MISSISSIPPI.

The annexed statement appears in the Vicks-
burg Sentinel of the 13th ult., signed by two citi-
zens of Indiana.—*Cin. Gaz.*

PIRATES! PIRATES! PIRATES!—We caution the
flat-boaters, and all persons engaged in trade on
the Mississippi river, to be on the look-out for a
gang of Pirates near the mouth of White river,
who on the night of the 28th of October last, fired
down the shore at our boat as we were passing
down the river; they hailed us and commenced
abusing the boatmen on the river; we passed on
quietly and made them no answer, we saw a short
distance ahead of us a very large light, and persons
moving around in front of it, and when we came
opposite the fire, one of the gang picked up a torch
to enable another of the party to fire at us with a
gun heavily charged with large shot, several of
which struck the side of the boat, without doing
any damage to any one on board. Immediately
after, another torch was held up, and the sharp
crack of a rifle was the immediate result. The
ball passed us without injury, by which time we
had nearly passed the light. We heard whistling
and the sound of a horn, and two more lights
sprung up ahead about half a mile. We immedi-
ately put out our lights on the boat, and dropped
over on the opposite side of the river, near the bar,
where we cast anchor, until about two in the morn-
ing. We raised our anchor without the least
noise, and as the light went down on the shore,
we were on our way again down the river. We
believe there is a party of robbers in the neighbor-
hood of White river, and again caution all persons
to keep a good look out for them, or they may not
escape as well as we did. Many boats have been
robbed near this place, and we have not the least
doubt but that this is the same party.

Cost of Packing Pork.

As much pork is this season put up on account
of owners, we have thought it not uninteresting to
give the packing charges. The following are the
rates established for the pork business, by the
Chamber of Commerce in this city:

For purchasing hogs, with funds in hand, 1 1/2

per cent.

"Cutting hogs, including receiving and weigh-

ing, 12 1/2 cts. per head.

"Rendering lard, 1 cts. per lb.

"Nailing and boaring, weighing and marking,

kegs 3c, bbl. 6 1/2, half do. 3

"Weighing and marking lard, on consign-

ment, kegs 2c, bbl. 5, half do. 4

"Packing and trimming pork or beef in bbls.,

exclusive of barrel, salt and pickle, 50

cents each.

"The same in half bbls. 37 1/2 cts.

"Curing pork in bulk, exclusive of salt, per

1000 lbs., \$1.50.

"Smoking same per piece, joints, 3c., side

5c. each.

"Weighing bulk pork or bacon, per 1000 lbs.,

12 1/2 cts.

"Packing pork or bacon in bbls., exclusive of

cooperage, 37 1/2 cts. per hhd.

N. B. Salt and cooperage furnished at the mar-

ket price.

Storage charged after the articles are ready for

delivery.—*Cin. Chr. Intell.*

THE VALLEY FORGE.—This novelty in the way

of steam-boats, arrived at our landing on Sunday

evening. In common with a great many others,

we had curiosity enough to go aboard of her.—

Her hull, we believe, is iron wholly of iron—her

upper works of wood. She has four engines; two

large ones for propelling the boat, and two of a

smaller calibre, for the purpose of supplying the

smilers with water when the boat stops. The cab-

in is very neatly finished, all in state rooms, and

without any unnecessary extravagance. Her

wheels, we should think, were rather light, the

arms being very slight, and the paddles thin.—

The Valley Forge, on the whole, is a splendid

boat, of a new order of material; but if a new one

is built, there will undoubtedly be many improve-

ments made. In order to get some information

about some of her machinery, we very civilly en-

quired of one of the under officers for the engine,

and he, like a boor, as he was, very honorably re-

sponded, "none of your business." We make men-

tion of this, not that it disturbed the enamel of our

temper, but for the benefit of the Captain, that he

may reform out of office persons who are so unci-
vil to strangers. Such officers add not to the repu-
tation of a boat. Messrs Strader and Gorman,
are agents in this city for the Valley Forge. We
understand she left last evening.—*Cin. Republi-*

can.

Our neighboring State Illinois, is a most

special example of the excessive rage for Internal

Improvements. With her yet comparatively small

population, and consequently narrow means, she

has embarked in the construction of 1340 miles

of canals and rail roads, at an estimated expense

of eleven millions of dollars, which will turn out

to be at least double that amount, before they are

done.—*Princeton Examiner*.

"The State of Maine is in hot water.—
While she has the Armok war on the one side,
the Governor of Georgia has almost declared war
against her on the other. It is on account of the
refusal of Maine to surrender some abolitionist
that the authorities of Georgia wish to get hold of
They are so far separated that not much is to be
apprehended but a "war of words," or proclama-
tions.—*Id.*

THE CHEROKEES.—We are happy to learn that
we are likely to have no difficulty with the Cher-
okees. Col. Kearney upon receiving intelligence
of threatened hostilities, with his usual prompt-
ness, marched to the anticipated seat of war and
sent an express to Gen. Arbuckle, telling him that
his regiment was at his service, but Gen. Arbuckle
replied that it was not probable that any distur-
bance would arise requiring their aid to quell it.—
Col. Kearney has returned to Fort Leavenworth,
and all is quiet.—*St. Louis Bul. Dec. 10.*

IOWA TERRITORY.—The Legislature of Iowa on
the 27th ult. passed a resolution that it was in-
expedient to take any preparatory steps for admis-
sion to the union at the present session of the
Legislative Assembly.

Yeas—Messrs. Bailey, Biggs, Brewer, Church-
man, Clark, Cook, Cox, English, Fleener, Har-
rington, Hawkins, Langworthy, Lash, Leffler, Min-
tun, Owen, Robertson, Ross, Summers, Wal-
worth, and Wheeler.—21.

NAYS—Messrs. Hall, Patterson, Rich, and
Johnston, Speaker.—4.

THE ARMY.—Mr. Tappan of Ohio, has intro-
duced into the Senate of the United States the fol-
lowing resolutions:—

1. What would be the effect upon the military
service of the country, of a regulation by which all
officers of the army, on arriving at sixty years of
age, should be permitted to retire from service up-
on half pay.

2. What would be the probable annual charge
upon the Treasury of such a regulation.

Session of Legislature.—This is the season
of legislation. The Legislatures of Virginia, Al-
abama, Kentucky, Ohio and Indiana are now in
session. The Maryland Legislature will convene
on the last Monday of this month; those of New
York and Pennsylvania on the 7th of January; of
Maine and Massachusetts on the 1st; of Michigan
on the 6th, and New Jersey on the 14th.

RUSSIAN MINISTER.—It is said G. C. Cam-
breling, formerly the commercial representative of
New York, as he has been termed, will be ap-
pointed Minister to Russia.

THE REWARD OF FIDELITY.—Cayuga County,
N. Y. sends six representatives to the General As-
sembly. The whigs, who are in the majority,
nominated before the late election six candidates,
only one of whom (John W. McFadden) was
sound on the question of slavery. On account of
his favorable answer to the questions of abolition-
ists, he was eagerly called the "nigger candi-
date." Now mark: Mr. McFadden was the only
one of the candidates elected. Only let anti-slav-
ery voters show the same fidelity to their principles
every where, and every plausible excuse for the
formation of a third party would be taken away.—*J.*
—*Liberator*.

We received intelligence yesterday, that the
steamer *North Star* struck the wreck of the
Washington, at the mouth of the Louisville canal,
and sunk in deep water. The News of last even-
ing says: "She was deeply laden with groceries
for Cincinnati, and, together with the boat, will
likely prove a total loss."

ADVERTISEMENTS.

BURNETT'S

WEDDING CAKE MANUFACTORY.

Factor Cake Store, and Wholesale and Retail Con-
fectionery, is on Fifth street, five doors above Vine, north side,
where he intends manufacturing, wholesale and retail, all
kinds of Candies, at prices as low for cash, as any house
in the city. All orders for wedding cakes, or other
cakes, will be packed in glass or in boxes, and a discount
of ten per cent allowed on all orders, above twenty dollars.
His friends, in their orders from the country, will be careful
to name the quantities of each kind they may wish for—
among which are the following:—

Peppermint Candies: Rose Candy;
Lemon do; Barley Sugar;
Cinnamon do; Peppermint Lozenges;
Wintergreen do; Peppermint Drops;
Sassafras do; Burnt Almond Candy;
Vanilla do; Almond Comfits;
Cream do; Currant do;
Horehound do; Acidulated Lemon Drops;
Clove do; Candy Toys;
Rock do; &c., &c., &c.

All orders in the above line of his profession thankfully

received, carefully packed, and punctually attended to.

October 7, 1839. 32-f

CATALOGUE OF PUBLICATIONS.

For sale at the Ohio Anti-Slavery Depository,
Main street between 4th and 5th, East side,
(Up stairs).

Anti-Slavery Examiner, containing A. E. Grimké's Ap-
peal to the Senate of Congress, Bible against
Slavery, Emancipation in the West Indies, Elmore and Bir-
ney, and Letter of G. Smith to Henry Clay, all in one
volume.

Anti-Slavery Manual; Alton Riots; Anti-Slavery Record,
vol. 1. Appeal to Mrs. Child; Bourne's Picture of
Slavery; Charles Bly; Oliver Spear; Chandler's Prose and
Poetical works; Emancipation in West Indies, by Thomas
Kimball; Fountain; Gustavus Vass; History of Pennsylv-
ania; Hall, Jay's View of the Federal Government; Decla-
ration of God against Slavery; Light and Truth; Law of Slav-
ery 8 v.; Memoir of E. P. Lovejoy; Memoir of P. Wheat-
ley; A Native African; Negro Power; Poems by Phillis Wheat-
ley; a slave; Quarterly A. S. Magazine; Rankin's letters;
Right and Wrong in Boston; Slavery, containing Decla-
ration of Sentiments and Constitution of American A. S. Socy;
Wesley's Thoughts; Does the Bible sanction Slavery? Ad-
dress to the Synod of Kentucky, Narrative of Amos
Testimony of God against Slavery; Tracts, miniature ser-
mon, containing St. Domingo; Caste; Colonization; Moral
condition of slaves; What is Abolition? The Ten Command-
ments; Slavery dangerous and Emancipation safe; Pe-
ny Biber; Prejudice against color; Northern dealers in
slavery; Wesley's Thoughts, pocket edition in muslin;
Whittier's Poems.

American Slavery AS IT IS; Anti-Slavery Almanac
for 1840; Address to the churches of Jesus Christ, by the
Evangelical Union A. S. Society; Anti-Slavery catechism;
Anecdotes of American Slavery; Appeal to the Christian
women of the south; Adam's speech on the Right of the
People to petition, on the freedom of speech and debate,
in the Resolutions of seven state Legislatures and on the
Annexation of Texas; Address to such Americans as
VALUE their RIGHTS and DARE maintain them, and
a large number of other publications too numerous to
mention.

BANG!!

One elegant RAZOR with case for sale. It has a percu-
ssion lock, a double trigger, is half stocked, silver mounted,
with hook hilt. The owner will exchange it as part pay-
ment for a good four or five year old horse. Enquire at the
Anti-Slavery Office.
October 7, 1839. 32-f

RAYNE & CURTIS,

WHOLESALE AND RETAIL

BOOT AND SHOE DEALERS;

Keep constantly on hand a large assortment of Ladies

and Gentlemen's Boots and Shoes of every description and

of the very best manufacture. Purchasers at wholesale or

retail will please call and examine our stock before purchas-

ing elsewhere.

(SIGN OF THE RED BOOT)

148 Main street, between 4th & 5th,

Cincinnati, Oct. 9, 1839. 32-f

HUGH GLASGOW,

VENITIAN BLIND MANUFACTURER.

Fifth Street between Vine and Race.

CINCINNATI.

MORUS MULTICAULIS FOR SALE.

I will contract to sell, and deliver in October or Novem-
ber from 20,000 to 30,000 Morus Multicaulis trees of my
own growth, which measure from 3 to 6 or 7 feet in height.
They are remarkably healthy, and vigorous plants, and
warranted genuine. Orders for the Southern, Mexican and
Texian Markets shall be immediately attended to.
THOMAS EMERY.
No. 11 East Fourth st. Cincinnati.

TREES.

The subscribers have on hand and will continue to receive
supplies of the Morus Multicaulis which they will sell to suit
purchasers.

HEATON AND WEAVER.

Salem, Columbiana Co. O. Sept. 10, 1839.

EDWARD NEVERS,

COPPER-PLATE PRINTER,

No. 106 Main, a few doors above Third Street,

Cincinnati.

JOHN H. LOVEJOY,

ENGRAVER,

106 Main Street, Third Story,

CINCINNATI.

COLORED SCHOOL.

The subscriber has been teaching a school for about a year
and a half for the colored people in German township Darke
co. Ohio.

A few young men and women can find accommodations
on reasonable terms.

It is intended to commence the winter term about the first
of November. Competent instruction will be provided
for all who may attend.

E. S. GRUMLEY.

September 17th, 1839. 30-f

M. T. R. GLASGOW,

SHAW & BLIND MANUFACTURERS,

Eighth st. between Main & Walnut south side.

October 29th, 1839. 34-f

TO THE PUBLIC.

The subscriber feels gratified in being able to publish the
following certificate. He would just state that he keeps
constantly on hand an assortment of BOOTS and SHOES, of
as good quality in all respects, as the workmanship re-
commended in the certificate below.

JAMES ESHELBY, 186 Main st.

CITY AND COUNTY OF NEW YORK, 83.

JOSEPH BROWN, Long Island, being duly
sworn, do depose and say that the facts set forth in the
within statement, to which he has subscribed his name, are
just and true.

Husband of Hannah Brown.

Sworn before me this 4th day of January, 1837.

PETER PINCKNEY, Com. of Deeds.

CERTIFICATE.

This is to certify that the several Boots, manufactured by
James Eschely, were considered the best work of the kind
exhibited at the second annual Fair of the Ohio Mechanics'
Institute, held in June, 1839.

JOHN A. WISEMAN, } Judges,
JAMES O'NEILL, }
JOHN P. FOSTER, President,
L. T. WELLS, Secretary.

aug 10

SLAVERY AS IT IS.

A new supply of this invaluable work just received at the
Ohio Anti-Slavery Depository—Send in your orders and
keep it circulating.

Also, 1,000 copies "LIBERTY" at 12 1/2 cts per copy.

October 29th, 1839.

MA. EDITOR.—Please cut from your exchange paper,